



# Be patient O PENINSULA of MUHAMMAD ﷺ !

All praise belongs to Allah, the Lord of creation. May He mention our prophet in the noblest of assemblies and provide him with well-being. As for what follows:

Today, as misguidance fills the earth and the people of truth are spread far and in between, the claimants of Islam, tawhid, and the Sunnah have become many. From among them are the Rafidah, the Sufi grave-worshipers, the Modernists and so on; However, the danger that is facing us is not coming from the Rafidah nor from the grave worshipers for they – whatever they do – cannot deceive the people, for the danger of their deception has been exposed, and it is well-known among the general public that they lie to them and try to deceive them. Rather, the severe danger is when the lies and deceit comes from the scholars who do not fear Allah almighty, and who give false witness morning and evening, misguiding the ummah. More so when the false witness is within the Sacred House, in Makkah al-Mukarramah

next to the Noble Ka'bah?

**'Abdur-Rahman as-Sudays giving a false witness that America and the Saudi government are leading the world towards peace and prosperity'**

It has been authentically narrated from our Prophet (PBUH) that he said: **"The most hated people in the sight of Allah are three..."** And he mentioned the first of them: **"A mulhid, (deviant) in the Haram."**

The likes of these poisonous evil scholars who have corrupted the minds and hearts of many youth. With their loud speech and stylish slogans, their outward appearances, to the youth who have seen nothing but fitnah and fasad, they seem very alluring. Yet all of that is merely a mask worn in front of people; so, what lies behind it? Will the inner match the outer? Or will an ugly, wretched face show? The scholars of Tawageet love raising their slogans to attract the youth, but when we look at their beliefs closer and compare them

to the Quran, Sunnah, and the speech of the muwahidin from the Salaf onwards, we find there are major differences.

One of the corrupt ideologies propagated by the evil scholars to show their alliance to the apostate leaders and their allies is that if kuffar attack the Muslims or invade their land, it is not major kufr to aid the disbelievers (kuffar) against Muslims. Rather, according to them, it is only minor kufr if done out of worldly reasons and not out of love of kufr! Allah almighty says in the Quran about those who take the disbelievers as allies: **“Had they believed in Allah, the Prophet, and what has been revealed to him, they would have never taken those [kuffar] as allies. But most of them are rebellious.”** al-Mā’idah, 81.

Allah almighty says clearly in His Noble Book that the ones who ally with the kuffar have no iman. Shaykh ul-Islam ibn Taymiyyah (RA) says regarding this ayah: **“This indicates the aforementioned iman negates and opposes taking them as allies and that iman and taking them as allies cannot be combined in the heart”** (Majmu’ al-Fatawa, v. 7, p. 17).

Allah almighty also said: **“And whoever allies with them from among you, then verily he is from them.”** Al-Mā’idah, 51. Commenting on this ayah, Shaykh-ul-Islam states: **“He related in these verses that the one who allies with them is not a believer; and He related here that the one who allies with them is from them”** (Majmu’ al-Fatawa, v. 28, p. 193).

Allah almighty also says: **“Have you [O Prophet] not seen the hypocrites who say to their fellow disbelievers from the People of the Book, ‘If you are expelled, we will certainly leave with you, and We will never obey anyone against you. And if you are fought against, we will surely help you.’? But Allah bears witness that they are truly liars.”** al-Hashr, 11.

The grandson of Shaykh Muhammad ibn ‘Abdil-Wahhab, Shaykh Sulayman ibn ‘Abdullah (RA) said in Ad-Dalail fi Hukm Muwalat Ahl al-Ishrak regarding this ayah: **“So, if secretly promising the mushrikīn – to join them, assist them, and to leave with them if they are expelled – is kufr and nifaq, even if it was a lie, then what about those who display this to them truthfully, went to them, entered into their obedience, called to do so, supported them, submitted to them, and became a part of them and aided them with wealth and opinion?”** (Ad-Dalail).

Now, if we compare these principal points of ‘aqidah these exemplar scholars mentioned, whom the evil scholars subscribe themselves to, does their claim to be on the same

path add up? Not only this, consider the fusaq slander those today who hold the beliefs outlined above as being **“Khawarij and Takfiris”**. But answer if you are truthful; are those the beliefs of the Khawarij or the beliefs of Ahlus-Sunnah? Which group will you choose?

The secularists, the tyrants and their Murjiah donkeys don’t want to talk about the undoubtable nullifiers in Islam. They can’t bear Takfir on (clear) heretics and apostates and they hate listening to Takfir even against Shaytān! They don’t know Islamic matters and they can’t comprehend laws or jurisprudence except disbelief upon disbelief. And they protest against the people of Sunnah in every matter and every trial and every heresy and apostasy and those people, live in the darkness of confusion and ignorance.

And those who are saying about the Mujāhidīn fī sabīlī llāh, their supporters and the defenders of their property and honor that they don’t understand Islam, just want to hide their embarrassment for sitting with the sitters and remaining behind. And by saying this they want to please

the Tawāghīt and gain their favor. And some of those who said this went to the countries of Rāfid and Shirk and met with some of their devils for help and cooperation to face the Mujāhidīn fī sabīlī llāh. So, this man meets with the Mushrikīn and cooperates with them against the Muwahidin. This is the kind of Islam they understand and call the people

to and measure and weigh them with. And they label anyone opposing this a fundamentalist, an extremist, a terrorist, a troublemaker.

The Islam that all messages agree upon is submission to Allāh and Tawhīd. To be bound to Him in obedience, to openly reject Shirk (polytheism) and its people. And this is what the fighters fī sabīlī llāh practice.

Sheikh ul-Mujahid Usamah bin Lādin said: **“He accused us by name, directly and he said, ‘They call Muslims kāfir’ God Forbid! What’s strange is that we are accused of saying things we haven’t even said and some people believe (these lies and rumors). They have accused the Mujāhidīn of being from the Madhab of the Khawarij even though they know full well that we are free from this Madhab. These are our speeches and this is our reality which are a witness for us. Did they (the security forces) invade our homes in Sudan with weapons just to kill the Khawarij? We believe that general disobedience which has nothing to do with kufr does not remove a believer from the fold of Islam, even if it (his disobedience) was great.”**

Sheikh al-Mujahid Abu Umar al-Baghdadi al-Qurashi



said: **“People throw many lies at us that have no foundation in our doctrine. They accuse us of making takfir on the Muslims in general and say that we make their blood and their wealth permissible for us. And they say that we force the people into our (Islamic) state by the sword. Based on these accusations here are some of our firm positions.**

Answering those lies until there is no excuse left for any of these liars or any doubt for the believers. We do not make takfir on any Muslim who prays towards our Qibla while he commits sins like unlawful sexual intercourse, alcohol consumption and theft, as long as he doesn't make these sins permissible. And we say regarding faith, that we take the middle ground between the extremism of the Khawarij and the apathy of Irja. And we say regarding faith, that we take the middle ground between the extremism of the Khawarij and the apathy of Irja. Whoever says the two declarations (of faith) and demonstrates his Islam and is not guilty of any of the nullifiers of faith, we will treat him the same way we treat all Muslims. And we leave his inner thoughts to Allāh the Exalted. There are two kinds of disbelief, greater and smaller. And to pass judgement on him depends on the difference in his belief, his thoughts or his actions. But to make Takfir on a specific one amongst them, with the judgement being eternal hell fire, depends on proven conditions and the absence of any contradictions.”

Sheikh Abu Mus'ab al-Zargawī said: **“We swear by Allah that we don't accept the spilling of Muslim blood unlawfully. And I swear by Allah presenting my own neck to be slaughtered is more desirable to me than intentionally taking the life of a Muslim unlawfully!”**

Likewise, these fusaq love to propagate the false belief that if a ruler establishes man-made law in the land and makes it binding upon the people, then this is not a means of disbelief for this individual. This is one of the central articles they teach at their mosques, schools, and even online through social media. It is easy for a simple layman to be deceived by them and their trickery, but if we analyze this matter with no bias, is that really what the Quran, Sunnah, and the exemplar scholars say? First, let's look at what the Noble Quran says.

Allah almighty says in Surah al-Mā'idah, ayah 44: **“Those who do not judge by what Allah revealed are the disbelievers.”** The scholars of Tawageet know of this ayah, but bring a doubt; a doubt which brings the prey into the lion's cave; the doubt of the narration of ibn 'Abbas. In this narration, the blessed mufassir and Sahābī ibn Abbas (RA) explains this

ayah in a certain context, saying the kufr mentioned is kufr duna kufr (i.e., minor kufr). Ignoring the discussion on the authenticity of this report, they nevertheless misapply it and ignore its explanation.

Clarifying the report of ibn 'Abbas, Shaykh Muhammad ibn Ibrahim, the head judge and mufti for the Saudi regime from 1953 until he died in 1969 – may Allah have mercy on him, stated: **“In regards to what is said to be kufr duna kufr, it is when one judges by other than [the ruling] Allah with the belief he is disobedient and that the ruling of Allah is the truth; this is when it comes from him once or so. As for whoever ordered and placed man-made laws to be binding, then, this is kufr even if they said they are mistaken and the ruling of Allah is better”** (Muhammad ibn Ibrahim. *Fatwa wa Risa'il*, v. 12, p. 280).

Next, Allah almighty says in Surah an-Nisa, ayah 60, that litigating to other than what He revealed to His messenger is litigating to the taghut. The Sublime said: **“Have you not seen those who claim to believe in what was sent down to you and what was sent down before you? They wish to go for judgement to the taghut while they have been ordered to disbelieve in it. And Shaytān wishes to lead them far astray.”**

Thus, one of the heads of the taghut as outlined by Shaykh al-Mujaddid Muhammad ibn 'Abdil-Wahhab is the ruler who judges by other than what Allah

revealed. And this takes us to another doubt that these servants of Twageet spread: not every taghut is a kafir; so, although ibn 'Abdil-Wahhab said the ruler who judges by other than what Allah revealed is a taghut, he didn't mean kafir (according to them). For evidence, they cite a lone statement of Shaykh Muhammad ibn 'Abdil-Wahhab saying one who takes a bribe is a taghut. Thus, for them, showing the label taghut can convey another meaning besides kafir, as taking a bribe is a sin less than kufr. Little do these individuals know! They strip this statement of its context, just as they do with every doubt they bring! The context in which the imam is speaking is in relation to judging. And so, the ruler who takes a bribe and judges by other than what Allah revealed is a kafir. This meaning has been related to us from the Salaf.

To quote a scholar of tafsir, al-Qasimi: **“It is related in this topic from ibn Mas'ūd, al-Hasan [al-Basri], and an-Nakha'i that these three Ayat [of al-Mā'idah] are general in its application to the Jews and this ummah. So, whoever takes a bribe and substitutes the [correct] ruling, and thus rules by other than the ruling of Allah, then he has disbelieved, oppressed, and acted immorally. This is [also] the view of**



as-Suddi, because it is what is evident from the address (dhahir al-khattab) (Tafsir al-Qasimi, v. 4, p. 147).

To recap, the exemplar scholars consider a ruler who opposes the ruling of Allah and judges by something else a kafir – not only that – a head of kufir: a taghut! However, for the servants of rulers, the shuyukh of Tawageet, such a ruler is an accepted Muslim ruler that other Muslims owe their allegiance to.

Furthermore, the deviance does not end there as there is a well-planned strategy to reinterpret the Islam itself in order to modernize it. At the forefront of this war against Allah is the apostate leadership of Arab world. They are hell bent to change the teachings of Islam and its fundamentals in order to appease their masters in the West. In an interview given on 28 April 2021, Muhammad bin Salman in a well thought out malicious program gave some double meaning and misleading statements.

Firstly, claiming that the option of the Ijtihad (independent reasoning) is open and that the so-called kingdom is not obliged to the hadith Ahaad (the sayings of Prophet narrated from a single source) in forming the laws. When asked about the various forms of the laws he said: **“So, laws are passed based on this procedure according to international conventions.”** Thus, slowly but surely paving the way to reinterpret and change the Islam itself. He also renounced and distanced his so-called kingdom from the Dawah and the methodology of Sheikh Muhammad bin Abdul Wahab (RA) because of what the disbelievers and modernists accuse of being the tantamount to the extremism. Interestingly, when he was asked about the extremists (the Muwahideen in the dungeons in Saudi Arabia) falsely accused of extremism by his regime he said: **The Kingdom of Saudi Arabia has been a main target for extremist projects and terrorist acts in the world. If I were Osama Bin Laden and I wanted to spread my extremist thoughts throughout the world, especially amongst Muslims, where would I start? I will start in the state where the holy shrines of the Muslims are, where all**

the pilgrims come and to where all Muslims look five times a day. If I were to spread my project it will automatically spread throughout the world, so every extremist where they are thinking where to start to target, they will think of Saudi Arabia.

He also said about the so-called extremism: **“This is a criminal act, criminalized based on the laws in Saudi Arabia. So, any person that adopts an extremist approach, even if he was not a terrorist, is a criminal and will face the full force of the law.”**

Likewise, we say if any deviance is to spread to the Muslim World, the disbelievers would like to spread it first and foremost in Saudi Arabia and eventually it will spread to the rest of the Muslim world. Thus, the apostate regime of Saudi Arabia is doing exactly the same by playing in the hands of the Disbelievers. They are spreading the deviancy in the name of modernization and revolution in the form of Vision 2030. Moreover, the Vision 2030 is an attempt to disassociate the so-called kingdom of Saudi Arabia from the tenets of Islam and to modernize



and secularize it in order to thrive in this area of modernization.

Under this plan the cinemas have opened in the so-called Kingdom, music concerts being organized and so on, in order to spread the western culture among the Muslims and to make the Muslims love the West its people and culture. Thus, the doctrine of **“Al Wala Wa Al Bara”** has been forsaken and demonized and an example of it was displayed a few weeks ago when the accused Iraqi Rafidi kafir Mustafa Kadimi visited Saudi Arabia, he was given an honorable entry into the Kaaba itself. While, when one of the Muwahid brother protested (without any arms) against this act because of what the oppression Iraqi regime have been inflicting the Muslims. This Muwahid brother was shot and martyred in the Haram itself thereby flipping the doctrine of al Wala wa al Bara and not even considering the sanctity of the place and why it is called the Haram in the first place?

